

BLUE GRASS BLADE

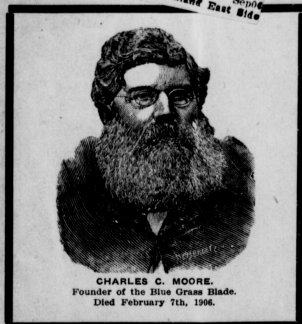
WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 1.

T. Parker
Hicks and Ashland East Side

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EDITORIAL

Only truth can win.

The atmosphere of joy is cheap.

Love and truth are the greatest of world powers.

Orthodox Christianity is on a rapid decline and going out of fashion.

It is only that man or woman who can learn and successfully practice self-reliance who can hope to win.

The science of human government is no more complex than the science of business and the man of average intelligence need not fail to understand it.

It is not particularly gratifying to our national pride to read of official warnings against graft in the disbursement of the funds subscribed for the San Francisco sufferers.

One would surmise that the revolutionary movement has got to be deGorkized or go out of business. Now comes the Czar hot after him with an extradition, but there is only one thing for Roosevelt to do—refuse to honor it. At best Gorky could only be guilty of a political offense against the government of Russia and America has not so far forgotten her trust as to willingly surrender political offenders to the tender mercies of crazy monarchs.

"The law is dangerously lagging" declares the faculty of the Boston University Law School, and the public will agree that it's no lie. All the law that is absolutely necessary for human society could be printed on the four pages of the Blade, yet foolish philosophers have belittled our jurisprudence with insane ambiguities that not one pro-

fessing lawyer in a thousand really understands the law. We have already far too much law and yet our state and national legislative bodies continue to grind out new laws by the mile irrespective of the consequences.

Mrs. Grundy usually looks upon a philanthropist as one who is trying to reform the world for the mere fun of the thing—one who is willing to starve to death for the sake of a splendid obsequy and an attractive tombstone. The Blade would like to see such a reform, and is willing to join in any reform that the very poor of our laboring classes won't find it such a long time between meals, and to find some asylum for those aspiring politicians who buy us with gas then sell us for gold.

Somebody has accused Parkhurst of being a Socialist. While the Blade has not yet fallen astride of the Socialist theories it doubts if the Socialists would be willing to adopt him. One definition we have read of Socialism is that of being a desire to regulate other people's affairs, and Parkhurst has certainly got that qualification. If Parkhurst has one iota of Socialism in his makeup the public has failed to recognize it.

In professional as in commercial life, tact very frequently outrips talent. It may be true that there is always room at the top, but it is a long, hard climb, and the road is thick strewn with wrecks. The woods are full of barristers without briefs, preachers without pulpits and physicians without patients. Exalted merit, united with tireless industry, does not always reap its proper reward. Thus it is that the world, even today, is a cruel mother to her most deserving children.

WHAT IS YOUR PHILOSOPHY?

In a personal communication to the Blade marked "not for publication" we have been designated as a "heartless" person, utterly without feeling or sentiment. The author merely uses an initial for the given name in the signature attached so that we are at a loss to know the sex of the writer, whether they go into their clothes feet first or head first, hence, we are somewhat at a loss to make an answer. Could he be sure that our correspondent was a man, we could sail in with a vengeance, but, feeling that it might have come from the pen of some mild-eyed Dulcinea, we are compelled to hesitate. With this explanation we have but to suggest that if "D" stands for David we might have expressed ourselves more forcibly, but if it stands for "Dora" we forbear.

Assuming that the strictures made upon us are applicable to all Freethinkers, why should they be so degraded? Personally what have we said or written, or what has appeared in the columns of the Blade calculated to do any person harm? We strive to create joy instead of wretchedness and to fill the world with light rather than orthodox despair. We would open the gates of the Kingdom of Heaven to every man, woman and child, and put out the fires of hell with waters from the fountains of human pity. Could we do more? Every Freethinker is possessed of human feelings. They experience the same mode of everyday life as their orthodox neighbors, only they live better, more upright, and are consequently happier. They find pleasure in the golden rays of the rising sun at dawn and can gaze upon the myriads of stars that dot the black firmament of night, with rapture and admiration. Pity streams from their breast at the sight of suffering and a noble action makes them feel exultant with pride. Can the most orthodox Christian boast of finer sentiments? We do not undervalue human life or belittle human effort and aspiration. We would not need the blind struggles of mortal man to put on immortality, to master the elements and extend the domain of his knowledge. But we do not and cannot believe that the majestic universe was created simply for our dear sakes and we insist that any person so believing should be tapped for the similes, that they should be treated by a doctor of medicine instead of a doctor of divinity.

But, we are also asked, "what is your philosophy?" and further "if you take the Christian religion from us what would you substitute for it?" Here are two questions in one and for the benefit of our correspondent, as well as prospective correspondents of a like kind, the Blade has no objection to offering some of the cardinal points of Freethought as distinguished from the Christian system.

We believe in truth because it makes men wholly free; we believe in that charity which begins at home but does not end there; we believe in moral courage because it makes man something more than a mere brute; we believe in cleanliness of body and mind because the one induces good health and the other good thinking; we believe in honesty, not for mere policy's sake, but for the sake of principle; we believe in justice because it is what every man owes to every other man; we believe in self-control because it exercises a wholesome influence upon others; we believe that in universal mental liberty is to be found more genuine happiness and swifter human progress than in all the dome covered churches in the land. We believe in equality and fraternity, that equality which knows no noblemen but nature's noblemen,

the man of noble deeds and noble thoughts; that fraternity which links the weak arm in arm with the strong compelling them to fraternize and form that universal brotherhood for which men so ardently strive.

It may be argued, however, that a belief in God, entailing that so-called "Fatherhood of God" is an essential to the establishment of the "brotherhood of man." This is untrue. Our own nation is a silent and significant witness of that fact. Here men of all races, each worshipping a different God, are amalgamated into one people, and were they permitted by the plutocrat and the autocrat to reason more together and labor more together, this country would become a veritable paradise in itself. We have every material need and qualification for such a glorious millennium but the greed for gold among those who now control the nations' wealth, by the aid of a subsidized church power, keep the people apart and involve them in struggles over fictitious ailments to divert their attention from the real dangers that threaten. Man, man, and man does, get along without God, but God would have never a building to his name on this continent were it not for the folly and superstition of man. Men prate anent the evils of anarchy. Is anarchy worse than death by starvation? It is not possible that the present spirit of unrest is but the ephemeral effect of a few professional agitators. The cause lies deeper and is to be found in the rottenness that permeates every religious and political agency that tramples upon the cause.

In closing it were well to say that for the eradication of Christianity no substitute is necessary. The professional wrecker of old buildings is not called upon to put up another and better in its place, nor is the man who assails error compelled to supplant it with anything but truth. What is known to be wrong should be avoided, that which is harmful should be destroyed. Social conditions will then adjust themselves to the new order of things and a greater and grander people will inhabit the earth.

TRAIN THE BOY TO MAKE THE MAN.

One well recognized and admitted fact is that education must rest on a foundation of faithful accomplishment. Every one who undertakes the training of youth, to whatever worthy end, in Sunday-schools, the studies involved in the erection of a building, and the value of foundation to superstructure has met us in every discourse on character from our youth up. Perhaps it is the fact of that very triteness that has bred a disregard of the fundamental need of something besides the public schools to properly fit a boy to play his part in life as a man.

In every large city boys are constantly being inducted into paths of business fresh from the schools. They come with good records as pupils, with plans of energy and ambition and an adaptability that is very gratifying. The boys grasp the ropes, and to all appearances they are advancing steadily on the road to preferment, when suddenly, to the joint dismay of both parent and employer, they go down and, with a stain on their character that any actual dishonesty can make which handicaps them in their future career.

Sometimes a boy, more fortunate in his early surroundings than others and less exposed to temptation, goes on from one promotion to another until he begins to dominate and his success begins to eclipse his personality. He may rise to the head of great corporate interests, but, at last comes the game of gambling and speculation, sometimes disgraceful social relations, followed by a fall from the standards of self-respecting and honorable business life, and ruin closes in about him. Sooner, or later, the hole in his character has been discovered and the collapse of a promising career and personal reputation ensues.

Now the question is, where lies the fault? The answer comes sadly and painfully, in the home training. The boyhood schooling, the youthful associations and ideals were defective. True manliness must be evolved earlier in the history of the child. The highest standards of personal honor, far too low and too frequently neglected in the bustle and rush of American life, must be learned, accepted, and made an integral part of the youth's make-up before he leaves his mother's side for the cold and unfeeling world of business. If the generation is to be an improvement upon the present, then personal honor and trust must be cultivated both in the breeding and training, giving a keen sense of responsibility all through life.

The Blade does not believe that all wisdom can be acquired from a mother's knee and across a father's, but many parents are wholly and altogether responsible for the failure of their offsprings in the business affairs of life.

So far as human history sheds its light neither cross or crown has led in the onward march of human progress. The people have never been prone to form their morals, for any great length of time, from those who are leaders in the social circle or big bugs in the Christian hierarchy. From Judah and Tamar, David and Bathsheba to the libidinous monarchs and prelates of the present age is a long way, but they are very closely related so far as example goes.

IF CHRIST CAME TO LEXINGTON!

Kind reader, and suppose he should, what would happen? Why the preachers who claim to serve him and him only, and the congregations who assemble in the churches to worship him and him only, would refuse to recognize him, clamor for the police to run him in and then get the police judge to send him to the rock-pile for the allotted period of time usually given to the professional hobo. They would order the Bertillon measurements taken down and recorded and have his physiognomy photographed for the benefit of the rogue's gallery.

Could the pitiful religionists but know that the poorest beggar this land of plutocrats and paupers has yet produced, is an earth passenger along with Croesus! That one century hence the dust of the millionaire will have mingled with that of the mendicant! And that the most pitiful failure of the age is he who has succeeded in hoarding up a few paltry dollars. Yet preaching Christ the professing Christian is as unlike him as it is possible for them to be. Instead of chasing the money changers from out the temples of their dear Lord, they send them engraved invitations to come in and their vis inertia perpetuates all the social and political abuses that emanate from wealth and power. The church policy of today is expediency, their moral law the eleventh commandment; namely, don't get caught. They are the very people who hurl stones at the prophets of progress. It was of their ilk who burned Servetus, imprisoned Bruno, poisoned Socrates, murdered Robert Emmet, aye, and crucified their very Christ, simply because he clearly intimated that the fashionable preachers of his time, even as now, were a gang of hypocrites.

Under such circumstances, being so far removed from the pilgrimage of the Galilean, how could they receive him and accept him, should he appear before them, in person? If what is reported of Christ be true, which we very seriously doubt, he did not wait for crime to be committed before reproving it, but sought to prevent it. Modern Christianity, however, operates upon a totally different plan. It waits until a man is driven to crime by the iron law of necessity, a woman to dishonor, a child to beggary, then proceeds to organize some fake society to flaunt their own honor and glory as contrasted with that they seek to work upon, but never put forth a hand to prevent the sin and its shame. Brothers and sisters in Christ, they are not. The besetting sin of a supreme selfishness hangs about each one. Unable to find a happiness for themselves on earth, and unwilling to provide happiness for others, they begin to look for it in heaven. What precious years have been wasted in a ridiculous idolatry! From the unnumbered days of the race, years have been stolen that should have been devoted to human development, filled with the sweets of knowledge, hallowed by the rich perfume of human love; years that should have been made gracious by an accumulation of noble deeds, yet life's fair fruitage has been blasted by this epitome of the primeval curse. Christianity has wrought nothing but human suffering, until the very cult is known as the Religion of Sorrow, and the mother of their Christ is designated the Lady of Pain. Behind every song they sing, there lurks a sigh while between the cradle and the grave they have built a monster haunted desert.

Of course they would reject Christ, turn him away from their doors and if he insisted upon proving his identity, they would swear out a writ of lunacy against him. These same pious parrots claim to accept the gospel of Christ as true, not that they are able to comprehend it, but because they lack the mental vigor to deny it. They are in fitting mood to follow some old bell-wether into the wire-grass pastures of conceit. Only for money will the preachers preach and the congregations listen, but Christ carried neither script or purse. Because of such follies the land is being rapidly filled with Ishmaels. Man must struggle against his fellow man for the very food he eats, the very raiment he puts on. All is strife and turmoil. Sooner or later, those who court the many-headed monster who flatter his rank breath, and to its many idolatries bow the patient knee, are trampled beneath its iron heel, made the victims of a merciless Pharasaical Juggernaut. But those who accept human duty as their guiding star, who are strong enough and brave enough to withstand the gibes of malice and the jeers of ignorance, will find that the years are seldom unjust and these will rise triumphant in the glory of a human duty done and a human work achieved.

DR. CRAPSEY IS ADJUDGED A HERETIC

Although unshorn of the garb of his priestly office, Dr. Crapsey, the Rochester, N. Y., clergyman, has been adjudged by the ecclesiastical tribunal sitting in trial upon him, to be a heretic without the pale of the church, guilty of teaching heretical doctrines to the members of the Episcopal church, and he will, doubtless, get the grand bounce and hustled down the front steps with a pair of number 10's behind him.

To the credit of the various religious bodies in Christendom be it said that they have ever been

(Continued on page four, first column).

(BY OTTO WETTSTEIN)

It is not true that a "counterpart" of man, soul or spirit survives and emerges from the body when a man dies. It is not true and is contrary to the functions of the deceased during interment, science, reason and observation. Not even the "breath" escapes, the physical functions and processes of the complex structure simply cease. This is death, the end of personal life and consciousness, nothing more—nothing less. Everybody knows this, it is

Rev. Dr. Herrick Johnson "Will you tell me what gospel of salvation is, and why a gospel of salvation should be preached that saves from nothing?"

Rev. Dr. Anderson: "If the word (the Bible) does not express the idea

The present condition of past and future generation is identical. To grieve over the non-existence of the dead (on their account) implies the duty to grieve over the non-existence of the countless millions not yet born.

Has a priest ever uttered a prayer or mumbled a mass to save a soul not yet born? If not, then why mourn over or pray for the dead? All was well a hundred years ago—all will be well a hundred years hence. There is danger in living; none in dying.

All wealth is the product of labor on land, and there are but three factors that enter into the production of wealth, viz: Land, Labor and Capital. Legitimate capital is laid up labor to assist in producing more wealth, as a man who makes him a spade to facilitate his future productiveness.

xv. 2, 3. (The offence preceded the punishment by some four hundred years)—Next—He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13. (Also Lam. iii. 33. Ps. cxxxvi. 1, 2. Ex. xxiv. 6. Hab. i. cxxxii. 5.) God is jealous, and the Lord revengeth: the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. Nahum i. 2 (Also Deut. xii. 2. 16. Deut.

The business will still be continued under the firm name of Peter Eckler.

A TRIBUTE TO PETER ECKLER.
(By HERBERT R. CASSON).

It is difficult to believe that Peter Eckler is dead. Before most of us were born, and before our parents were born, he had begun to give the best thoughts of the best writers to the American people. He seemed as regular and as perpetual as the seasons.

Peter Eckler was an old-fashioned American of the highest type. He was made of the same material as Frank-

**Passenger Traffic Department,
Commercial Building,
Saint Louis.**

A Good Route to Try



**Passenger Traffic Department,
Commercial Building,
Saint Louis.**

Editorial

(Continued from page one).

consistent with their original spirit of intolerance. It is demanded, as imperative, that every pulpit shall be occupied by a man who will readily harmonize with the rocheche surroundings. If the congregation wants hell, really believes in hell, he must preach it, but if that inner conscience, which makes cowards of them, leads the members of his pastorate to dread the nether world, then he must shun the subject altogether and be over-careful not to terrify or frighten them by even a mild suggestion. Neither churches or pulpits are built these days upon the models supplied by the alleged son of Mary. To remain orthodox enough is a task every minister is compelled to assume, for when he ceases to preach the sectarian shibboleth, out he goes and a call is issued for one more pliant and amenable. The moment a preacher gets progressive he gets a heresy trial to trouble him, then comes a swift and awful judgment for his presumptuous sin, and he is told to "git up an' git."

That this will be the fate that awaits Dr. Crapsey, there can be no doubt, if the newspaper reports of his trial be accurate. Guilty on every count in the specifications he can not hope to longer remain in the church and preach his mind upon religious topics. Thinking men, progressive men, and men of advanced ideas are not wanted in the pulpits, and they have no business there. To a man of action and energy a Christian pulpit is a prison house, a dungeon for the mind. It stifles honest thought and condemns honest expression. It is a veritable Old Man of the Sea about the neck of the progressive Sinsbad. It is a brake on the wheels of the great reform train that is carrying humanity along the road to intellectual freedom. Dr. Crapsey will be better off out of the pulpit than in it. His daily bread may not come so easy, unless he be a man of means, but he will be free to think as he pleases and speak as he thinks and that is the greatest blessing he could possibly enjoy. Flatheads belong to the church but advanced thinkers have no business there. They are out of harmony with the entire surroundings. Instead of conducting a lovely and meek campaign, the deposed clergyman can now ascend the mountain peaks of glorious liberty and truth.

Whether the church knows it or not, yet it is a truth, that this continual heresy-hunt, by which men of intelligence and thought are driven from their pulpits, will lead quicker to internal decay than any other known cause. It means that the finest specimens of intellectual manhood are sent away from them leaving only the scurvy and the scabbed to lead the scattering armies of the Lord. Drive out the Crapseys, cast into the outer darkness all the real thinkers. Humanity stands ready to welcome them in the broad and open field of liberty.

From the published reports of his trial we learn that those who sat in judgment upon him mercilessly scored him for his alleged heresy. Then what can be said of his judges? Poor fools! What authorized them to collect intellectual toll on the heavenly turnpike? Just as the clergy in the time of Galileo refused to look through his telescope, just as they did not want to know or to believe its results, so do the members of these ecclesiastical courts refuse to see, to know and believe the results of higher criticism upon applied theology. These men are but repeating the error of their predecessors with more than three hundred years of progress vainly coming between them.

A NEW INDUSTRIAL TYRANNY.

Have we carried the enchanting doctrine of taxation, direct and indirect, together with inward organization, too far? Has the highest tension been reached and the social structure of our country put in danger? Here is Otto C. Hagen, of Des Moines, Iowa, a sturdy son of Scandinavia, who, having sought our shores a finished craftsman, accepted our laws and our ways, joined the great army of American toilers and, at last, satisfied and content with life as he found it in this asylum for the oppressed, became a full fledged American citizen. But things have changed. The erstwhile prize of American sovereignty has become a mere bauble, a pretty toy, now broken and marred, and Otto does not want it and has written to President Roosevelt making a tender of his citizenship rights, offering them back to the representatives of our government who gave them, and expresses a desire that they be cancelled and held for naught.

So far as the Blade is aware this is the first time in the history of our republic that such an instance has taken place. There are other cases where pampered sons of wealth, though American born, found greater delights in European snobbery and foppish than in being in this in this land of the free and home of the brave and have preferred to make themselves subjects of some beery bun instead of remaining sure enough American sovereigns. We are much better off without this class than with them, but when a hard working son of toil, patient, thrifty and industrious, thrusts back to us the naturalized rights of citizenship there must be something radically wrong with the existing order of things. In any event it should furnish food for thought to the students of industrial and social problems.

It appears that what Otto rebelled against was the assumed right, the right and privilege of tax-unions to impose a direct tax upon him for the mere privilege of earning a living by the sweat of his brow. He did not wish to join, and being a blacksmith by profession, he preferred to work along independent lines. His particular grievance was that when he escaped from the industrial tyrannies of the old world, he expected to find a haven in the new where the tithes demanded of him

would be moderate and devoted solely to the purposes of government, as becomes a democracy. He was given an awakening and now asserts that he had but escaped one tyranny to become the victim of another. He utters a vehement protest against being subjected to taxation by private parties, when these parties do not even possess a delegated power from the state to collect such a tax. What irks him is the fact, that he, a finished craftsman, a mechanic, is not permitted to enter into a contract and earn a living in his own way, but must be directed what to do and how he shall do it by a trade's union, which, among other things taxes him, making him pay a fixed rate upon his income for the mere privilege of earning a weekly wage. As a result he petitions Roosevelt that his certificate of naturalization be cancelled.

As a rule our people that are of Scandinavian birth are industrious, honest, hard-working people. They are frugal, patient and progressive. They appreciate freedom and to a large extent they have cast from them the yoke of both religious and political tyranny. They are possessed of a common sense and understanding. They are in every way a desirable people and should be made to feel that they are welcome in America. When such as these revolt against un delegated powers of taxation, there something wrong with the system. This new boomerang that now hurls across the western sky is a new development of an outcry against unjust tyrannies practiced between man and man which none of our economists foresaw, but it is one that our lawmakers can well afford to ponder over. Truly the limit has been reached and the time is at hand when a wholesale change must be made.

Only ignorance can accept the Bible as true because of the miracles, so-called, that it contains, never stopping to ascertain whether they be fact, fable or fiction. Human progress cannot be limited or restricted by any book. An enlightened world has ceased to wonder whether Jonah was a true delegate of God Almighty, or simply the father of populism. Reasoning men can well afford to leave these trifling details to the dogmatic sectarians to unravel as they can.

Readers—Do not forget that our books are still open for all new subscribers who may want to get on our mailing list.

WHAT MEANS THAT RUMBLING?

From the ground there comes a strange noise. It has a rumbling sound like unto that which precedes some violent shocks, or great earthquake. Its result may mean an upheaval productive of a complete transformation in the existing order of things. Hark ye! It grows louder and stronger. It comes upon us. Lo, it is the voice of organized labor raised in solemn protest against the orthodox religion because of its open opposition to the demands for economic improvement.

On every hand there exists a mutual recognition of the right of labor to organize for its own benefit, its own improvement, mutual self help and progress. For some time a bold and determined stand has been taken by the Methodist Episcopal church by refusing to grant a recognition of these rights and now union labor has retaliated by organizing a systematic boycott upon that denomination. The unions are fighting the Methodist revival because Church Publishing House conducts a non-union composing room, and because one of its most influential bishops has recently declared that it is the policy of the Methodist church to oppose organized labor. The union boycott will take the form of an effort to keep as many people away from Methodist meetings as possible.

If it is the policy of the church to oppose or organize labor then it seems that organized labor is determined to take a retaliative policy of opposing the church. The deep portent of this fight lies in the fact that labor has at last been brought into open conflict with revealed religion and having made such a good start 'there is no telling to where it may lead. It is evident that the power of the church to terrify labor has gone and that labor will assert its rights in defiance of theological dicta.

Subscribers in arrears would render the Blade invaluable service by paying up. If not all then pay a part.

The notion that Freethinkers oppose the reading of the Bible is erroneous. On the contrary they advocate a full reading and comprehensive study of its pages, assured that in a complete knowledge will come a general disbelief and disregard in and for the teachings. The more Bible readers the more Freethinkers is an old slogan in the camps of the Free thought armies. Let the Bible be read, let it be studied and analyzed with intelligence and reason. If it is the word of God it should be able to stand as rigid a scrutiny as the works of man.

The grandest ideals of humanity are to be found in this life and not in any sentimentality born of religious worship. Human deals are inspiring and ennobling as they induce lofty example and precept. Religious ideals are debasing and lowering as they make a man subservient slave to an imaginary monster in the skies.

Religious bigotry has quailed beneath the ringing blows of the iconoclastic hammer of Free thought. Religious presumption is assuming a more humble and suppliant tone. The Christian priesthood has almost forgotten to preach a hell of fire wherein the souls of unbaptized babies forever burn. If there is one accomplishment above all others for which humanity should feel grateful to the Free thinkers, it is in the fact that they have put out the fires of the orthodox hell and made the clergy ashamed to preach it.

THE BLADE'S LETTER BOX

Another Memorial Wanted.

Ryan, Tex.—I will enclose money order for \$1.00 for the Moore Memorial pamphlet.—M. C. MARTIN.

Also a Dollar's Worth.

Cost, Texas.—Mr. Hughes—Enclosed \$1.00 for the Moore Memorial pamphlet.—DR. T. C. BRASSELL.

The Memorial is Out.

Moscow, Idaho.—Mr. Hughes—The Blade of the 6th came yesterday. I see that the Memorial pamphlet is to be ready to be mailed to subscribers this week, so I send my William as I agreed to take a dollar's worth. I wish others would come up with the time needed.—J. B. CASEY.

And Old Jim Did.

Florence, Texas.—James E. Hughes—It is getting time old Jim was sending in a dollar for the Blade another year, so I enclose money order for one dollar. I would be glad if some outcasted infidels would come out here and live close to me. I want them for neighbors.—J. H. DANIELS.

Both Are About Ready.

Kenta Stone, Va.—Enclosed you will find stamps to pay for one copy of the Moore Memorial pamphlet. I sent \$1 for a copy of the Rome book before Wilson went to Rome and also sent stamps to pay for a month or two ago to pay postage on Rome book. I subscribed when I was in Indiana.—N. H. MYERS.

Want the Memorial.

Cuba, Mo.—Mr. James E. Hughes:—Please find enclosed one dollar for the Blade for another year. We think the paper very much improved since you are editor. We are all Socialists and Mr. Moore said so many hard things against the Socialist that we did not like but he did not understand it. We were all sorry to hear of his death.—MINNIE PAGE.

Want the Memorial.

Mayville, Ky.—Enclosed find fifty cents in stamps for which please send two copies of Memorial pamphlet and Blades of May 13th and oblige.—LOUIS ROBER.

Would It Were Not So.

Brin Springs, Tex.—Jas. E. Hughes.—Find enclosed money order for the Moore Memorial pamphlet. Would it were not for the fact that many of the Blade readers I am too poor. Will order some more in the future.—C. L. OUTSLEY.

Will See You Get Them.

Stockdale, Kan.—Read in the Blade the Moore Memorial pamphlet is ready for distribution. I have not sent you pay for mine. Will be in Manhattan next Wednesday and start to pay for mine for three books, two for myself and one for George Dug. Be sure and keep them for us.—THOS. DUELL.

Will Try to Do So.

Muncie, Indiana.—Friend Hughes:—In the last number of the Liberal Review you will find an article entitled "Infinite Personal God," which I want you to reproduce for the benefit of the Blade family. It is couched in very plain and simple language, and any person 25 years old and upwards see that the arguments against the existence of such a being are unanswerable.—T. J. BOWLES.

Likes Our Work.

Stover, Mo.—Mr. James E. Hughes:—Please find enclosed an exchange for one dollar to move my subscription mark up another 72 months. The Blade to me is satisfactory in every particular under its present editorial management, your editorials being both interesting and instructive. I have been an invalid near 40 years and now 25 years old and depending on my own labor for a support. I am compelled to forego many pleasures. I am sorry that Free thinkers who have health, strength and means are not more liberal in the support of our dear old weekly the Blue Grass Blade. Hoping it will ever meet with success and continue.—D. A. SHANKS.

Well Meant Friendship.

Paris, Ky.—Mr. James E. Hughes.—Enclosed you will find money order for two Memorial pamphlets of the late editor of the Blade, also enough to pay the postage on both. As to making up a club of five subscribers for the Blade at fifty cents each I will never try to do it because I think it is too cheap at twice the amount. I have always paid a dollar for it, and I think I have always got in value received more than the amount. Raise the price of the Blade to two dollars

year and I will send you the other two dollars p. d. q. I am not trying to dictate to you what you shall do in your business. I am only expressing my own opinion on the question. I have been on the ragged edge of starvation myself in times gone by but with a little skill and energy I have always been able to pull through, and as the Captain said, "Don't give up the ship." I say don't give up the Blade. Accept the best wishes.—G. W. STEVENS.

Wait for the Next Issue.

Buckley, Wash.—James E. Hughes:—Dear Sir—Your article about Maxim Gorky in last Blade is misleading and erroneous. You must have taken the New York World fish story for genuine. One has to be careful when reading the capitalistic organs. You had better investigate and make good your misleading article. Let the capitalists tell the falsehoods, but a Free thought paper must tell the truth. I am writing you this as I am fearing you will pay more attention to it. Thus you will have done great harm to the cause of Free thought besides injury to the greatest revolutionist and the greatest revolution the world ever saw. And that and nothing else is the cause of the New York World.—M. GRAN.

Johnson Is Safe.

San Francisco.—Devastation is the word for Frisco. Earthquake Wednesday at 5 a. m., knocked great part of city every way and fire almost finished it. Had it under control this morning and every one happy. Just started in again in the north end and whole blocks burning at once. My house intact as yet, and if wind holds as it will keep so. Martial law and troops in possession. Probably over hundred thousand camped in burned districts parks and hills. My daughter and lady went to Oakland last night. Two friends burned out came to me last night and are now here. Food problem is getting systemized by Government distributing it. Trains can't connect with Oakland. Would like to see Judge Ladd, but if I go over they will not let me back again. Oakland parks and hills covered with our people. Hundreds burned and killed otherwise. They are at work with dynamite on buildings now. Capitalism—canonized since earthquake, my home looks as though a cyclone struck it. Two women and a baby whose mother got killed now in my home and I must go out and rustle some food for them. Rose Fritz has five families in her house in front. Man from Sacramento came last night and took her daughter Annie home with him this morning. Before they dynamite store they give the crowd five minutes to take what they want and they take it. There is about three millions, hundreds of stores burned full of food that you could not go near for heat. Twenty or thirty blocks burning at once. It reached within two blocks of me, all burned to water except I went to three burned parts at midnight last night and scenes of ruin was sickening; women and babies sleeping on sidewalks, some with old coats over them that some one had given them. If the wind shifts there will not be a single home or house left in the city, and the priests prayed in front of their churches and their cattle knelt in prayer. I see some very funny signs along religious lines. Women holding cross in hand and a blazing block "please read God stop the fire," and they repeated it until forced by men to move back. It was a scene of terror in night time. Will write after all over. Examiner and Call offices all closed. Ever yours through fire and smoke.—A. JOHNSON.

After the Catholics.

San Diego.—I wish to take issue with Wilson in your April 15th issue in regard to laying the foundation stone of one of the new state buildings at Washington, upon the Masonic Order.

Now the buildings in question are American buildings, and naturally Masonic Body are real Americans and do not owe any allegiance to any foreign power, pope, emperor, potentate, and only American orders, such as Masons, Odd Fellows, Junior Order of American Mechanics, or in fact any American order. As a son of temperance, or any American church are the only class of people competent to conduct American affairs, the Catholics people should not be allowed to mix up in any American affairs. They are not here for the benefit of this country, and never can become Americans as long as they give allegiance and obedience to a foreign authority. They recognize the pope as king, and say that he is and by right ought to be the supreme ruler of the universe. Now this country is a part of the universe, and they want to have their pope to rule it, just as he does in Spain, and Ireland, and all those other slavish priest ridden countries. The Catholics as Catholics could not even have a vote in this country. They will not vote as Americans or free men, they obey their popes blindly.

Bourke Cochran said in San Francisco, at a Jesuitical blowout last year, their great ambition was to convert this country to the holy rule of his dogma. Now such a preacher, whose gang as that, should be allowed either voice or vote in a free country like America. He called it converting. I call it prostituting. If the readers could travel through priest-ridden countries as I have, they would change their minds as to regard to the pope holy rule. Mr. Wilson may be honest in what he says about giving Catholics the same right as Americans in this country to lay American foundation stones, but if they had the power, they would lay them just as Benedict Arnold would have laid the foundation of this government for king George. The Catholics would lay them for pope Dago. Just look at all the popes present in this country churches, convents, hospitals and other property and the money that they pay as those Dago priests only hold it in their name for their holy owner, and there is a river of American gold on its way to Rome every year to keep that army of loafers in luxury.—ALBERT LAWRENCE.

Wants a Free Lance.

Beville, Texas.—With this I send you P. O. Money Order for \$3.00 for three subscriptions. I will try and do more to help the Blade. I am glad that the Blade is looking better. I am also glad to see it taking a new form and turning out a new issue. I agree most heartily with Dr. Wilson in that we can not separate religion from Sociology. Our political and social system is moving. I have found it impossible to introduce a Blade in a Christian home, since they became it was to rank and dogmatic, under the management of our lamented friend Mr. Moore. Now I do not want to be misunderstood as to mean that the Blade must not be an infidel paper. I like it and I am sure it is the most adulterated brand of infidelity, but I think that the Blade ought to be open to economic and political questions. If the Blade will open its column to question of government, socialism and economics, and will offer reform and better conditions that will benefit the laboring classes, the Blade under its present able management will not long be in want for assistance. Its present circulation will soon double. Among all the Christians that I know, I do not believe there is more than 20 per cent that is sincere. The church within its self cannot do much. What I want to see is the Blade made the organ of free exchange of opinion and all questions political, religious and social, concerning the welfare of the people. Let the people a good sound, proposition to better their condition. I believe that socialism is going to be the party that will be the party of the people in the near future, and that it will be the party of the future. I have ever experienced. I believe that government ownership of public utility will have more to do with clipping the claims of the teachers, from the fact that those individuals will not have to use them as they are now. As long as things remain as they are, our progress will be slow. I want the Blade to keep its old stand on infidelity. I like that, but let it open up on an question of rights or wrongs concerning the welfare of man. I would like to see the Blade keep on writing for the Blade.—E. H. MICHOT.

Woman Makes First Answer.

Minneapolis, Minn.—I am writing to you question, I submit the accompanying article and should you accept it, I will for a time furnish one on the same subject each week, if you will kindly allow to me space in the Blade. I have been a subscriber to the Blade for years, though in another's name. It is first received by that other so it does not reach me until Tuesday, but that is on the day when not so many other papers come, and suits me and gives the Blade to one who cannot afford to pay for it. Many of my letters will be mailed from the P. O. at our summer resort, a short distance from the city, though dated from the city as usual.—SUSAN J. PECK.

Now This Is Just Come True.

Mayfield, N. J.—I wish last week's Blade I see that Mr. Paul of Rocky, Oklahoma, has ordered the Blade that I subscribed for him discontinued. I think I paid for one year. Please send right along to him and I think by the time the year is up some of his young folks will be so interested that they will want it. I have also paid for some other parties for three months and here after I shall pay at least four dollars a year for such parties who I think might become subscribers after reading the Blade. These months I want you to so mark the dates and be sure to stop when the time is up, that I pay for as I take the liberty to order on my own account and the party I order for with few exceptions, do not know who sends them, but over the years old, but hope to live long enough to see the Blade have a million subscribers.—JOSEPH PAIR.